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Forgiveneſs of Sins only to be obtained through the God Man Mediator.

A PROBATIONARY

SERMON,

FOR THE

LECTURESHIP

OF

St. GEORGE MIDDLESEX;

PREACHED IN THAT CHURCH,

ON

SUNDAY AFTERNOON, NOVEMBER 20, 1796,

BY THE

REV. WILLIAM JARVIS ABDY, A. M.

CURATE OF ST. JOHN'S, HORSLEYDOWN,

SOUTHWARK.

We preach not ourſelves, but Chriſt Jeſus the Lord; and ourſelves your ſervants for Jeſus' Sake. II. Cor. iv 5.

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THIS plain Sermon, haſtily drawn up, and never intended for publication, but now printed at the repeated deſire of ſeveral reſpectable and reſpected friends, is left with them as a token of affectionate gratitude towards thoſe who ſupported the Author in his late application, and of his good-will to the inhabitants in general of St. George Middleſex.

Horſleydown,
Dec. 21, 1796.

SERMON.

ACTS, xiii. 38.

BE IT KNOWN UNTO YOU THEREFORE, MEN AND BRETHREN, THAT THROUGH THIS MAN IS PREACHED UNTO YOU THE FORGIVENESS OF SINS.

THESE words are a part of St. Paul's concluding addreſs to the people of Antioch, after he and his companions had received that courteous meſſage from the rulers of the Synagogue, at the cloſe of their ſervice, "Ye men and brethren, if ye have any word of exhortation for the people, ſay on," ver. 15.

This favour being granted, it is no wonder that the Apoſtle, whoſe viſit to that city was intended to diffuſe the light of truth amongſt its inhabitants, and whoſe heart and tongue were always ready to promote the intereſts of his Redeemer's kingdom, it is no wonder that the great Apoſtle immediately ſets himſelf to proclaim in the midſt of them, the glad tidings of the goſpel ſalvation. And like a Scribe well inſtructed in the kingdom of God, whoſe only deſire and aim is, to ſpeak in ſuch a manner as may beſt conduce

to

to the edification of his hearers; He begins his diſcourſe with taking notice of God's gracious dealings with their forefathers, in reſcuing them from their Egyptian bondage; He reminds them how wonderfully the divine patience had been exerciſed towards them during their ſojourning in the wilderneſs, and tells them of God's compliance with their requeſt in giving them a King; firſt Saul, and afterwards David, the illuſtrious type of the Meſſiah, who was to be the great and glorious ſovereign of his church and people, ver. 17, to 23. With theſe circumſtances in the Jewiſh hiſtory, the Apoſtle knew his countrymen to be well acquainted, and that they conſidered them as undoubted facts; and therefore he reaſonably expected, that by adverting to them, their attention might be the more engaged to the important ſubject he was about to introduce, and they would be diſpoſed to receive his teſtimony concerning the death and reſurrection of Jeſus, with ſome degree of temper and moderation. He then proceeds, at the 23d, and two following verſes, to ſpeak of the Meſſiah's deſcent from David, according to the Divine promiſe—adverts to the teſtimony which the Baptiſt bore to Jeſus, as the true Meſſiah and Saviour of the world, and declares, ver. 26, that unto them as children of the promiſe, " the word of this ſalvation was ſent."

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In the ſucceeding verſes our Apoſtle comprizes the painful, though pleaſing hiſtory of our Lord's death and reſurrection, and ſhews how perfectly theſe grand events had correſponded with the predictions of the Jewiſh prophets; and having thus proved and illuſtrated his great point, he cloſes the whole with a ſtriking application to the conſciences of his hearers:—Firſt declaring the immenſe advantages which would accrue to them by their receiving the goſpel, and then denouncing the heavieſt, and the ſevereſt judgments, if they deſpiſed and rejected this laſt revelation of the will of Heaven, and ſet at nought the infinite compaſſions of a crucified Redeemer. "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveneſs of ſins, and by him all that believe are juſtified from all things from which ye could not be juſtified by the law of Moſes.—Beware, therefore, leſt that come upon you which is ſpoken of in the Prophets,—Behold, ye deſpiſers, and wonder, and periſh; for I work a work in your days, a work which ye ſhall in no wiſe believe, though a man declare it unto you." ver. 38 to 42.

But leaving the latter part of this very ſtriking, and ſolemn application, I purpoſe, at this time, to attend more particularly to the former part of the paſſage.—"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveneſs of ſins." And

whilſt

whilſt I am endeavouring with all that plainneſs of ſpeech, and with all that warmth of affection which becomes a Chriſtian miniſter, when addreſſing a Chriſtian auditory, to open and apply the words of our text, may that ſpirit by whom they were indited, enable you to underſtand and receive the important doctrine contained in them, to the health and ſalvation of your ſouls.

Firſt,—I ſhall endeavour to ſhew you that mankind, as ſinners, can never obtain any well grounded expectations of being pardoned and juſtified by the law of Moſes.—And 2dly, that it is only through the Lord Jeſus Chriſt that ſinners can be forgiven, and reſtored to the Divine favour.

The firſt diviſion of our ſubject, viz. that mankind, as ſinners, can never obtain any well grounded expectations of being pardoned and juſtified by the law of Moſes, is a propoſition ſufficiently evident to every one who duly conſiders the nature both of the ceremonial, and of the moral law, and the true cauſes for which they were reſpectively given to mankind.

The ceremonial law, ſo far from bringing life and ſalvation to the fallen children of Adam, is, when ſeriouſly weighed, and rightly underſtood, a plain indication of our native corruption and defilement, and ſtrongly ſuggeſts the abſolute neceſſity of ſome other expedient in order to our ſalvation. This is very evident from ſeveral parts

parts of the Epiſtle to the Hebrews, particularly from the 10th chapter, in which the Apoſtle is ſhewing the weakneſs of all the legal rites, ceremonies and ſacrifices, and their utter inability to render their moſt religious obſervers juſt and righteous before God, expreſsly aſſerting, ver. 12, "that it was not poſſible for the blood of bulls and goats to take away ſin," all their excellency and their utility conſiſting only in *this*, that they were "ſhadows of good things to come," and repreſentations to the faithful under that diſpenſation of the Lamb of God, who was prepared for the ſlaughter, and in the Divine counſels appointed to be ſlain for the redemption and ſalvation of all the Iſrael of God.

And as the ceremonial law was, in itſelf, unable "to take away ſin" ſo alſo if we carefully examine the oracles of truth, and take into our conſideration the ſtate of man, as a ſinner before God, we ſhall eaſily diſcover that the moral law alſo is alike inſufficient to juſtify us in his ſight, and entitle us to the reward of eternal life and glory.

When the Lord Jehovah gave the law from Sinai, "in lightnings, and thunderings, and voices," the malediction then denounced on all that ſhould be diſobedient to its ſacred injunctions, ſufficiently evinced that it was not the intention of the Supreme Lawgiver, to eſtabliſh it as a covenant of life and ſalvation for the fallen

children of Adam, ſince they were in ſuch circumſtances as rendered them incapable of performing it in the manner which it required of them.

" Curſed be every one that continueth not in all things written in the law to do them," was then, and is now, the expreſs declaration of the moſt High God, to every individual who vainly and arrogantly expects to obtain that greateſt of all bleſſings, the ſalvation of his ſoul by a reliance on his own imperfect obedience, whilſt either wholly, or partially, he excludes the merits and interceſſion of Jeſus Chriſt. Well therefore, my brethren, does it become us to remember that the law of God makes no allowance for the weakneſs and corruption of our nature; that it pays not the leaſt regard to any pleas or apologies that may be urged from human frailties and infirmities; but being like its author, " holy and juſt, and good," it ſtrikes at the very root of our depravity, and directly militates againſt " all ungodlineſs and unrighteouſneſs of men," peremptorily declaring the " ſoul that ſinneth, it ſhall die."

This awful and tremendous ſentence is by no means to be confined to the moſt notorious ſinners, but it is extended to the whole race of apoſtate mankind.—" Sin is the tranſgreſſion of the law." All men are tranſgreſſors, and therefore all are alike liable to the threatened penalty. All, without

out a ſingle exception, " have ſinned and come ſhort of the glory of God, and therefore judgment is come upon all men to condemnation." Such is the doctrine of St. Paul, Rom. iii, 23, and 5 and 18, and ſuch is the doctrine of our eſtabliſhed church, which is thus expreſſed in one of her homilies, " We are all become unclean, but we are not able to cleanſe ourſelves, nor to make one another clean. We are, by nature, the children of God's wrath, but we are not able to make ourſelves the children and inheritors of his glory. We are ſheep that run aſtray, but we cannot of our own power come again to the ſheep-fold, ſo great is our imperfection and weakneſs. In ourſelves therefore, we may not glory, for of ourſelves we are nothing but ſinful; neither may we rejoice in any works that we do, all which be ſo imperfect and impure that they are not able to ſtand before the righteous judgment ſeat of God, as David ſaith, " Enter not into judgment with thy ſervant, O Lord, for in thy ſight ſhall no fleſh living be juſtified." See 2d part of the homily on the miſery of man.

But the law is not only inſufficient to juſtify us by reaſon of the incapacity of our nature perfectly to fulfil its extenſive demands: It is alſo precluded from that office by its original conſtitution, St. Paul expreſsly aſſerting, Gal. iii. 24, " that it was only our ſchoolmaſter to bring us unto Chriſt, that we might be juſtified by faith."

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It was given to convince mankind how imperfect their very beſt obedience cannot but appear when brought to the immaculate holineſs, the unſpotted purity of that Divine Majeſty, before whom the very Angels are charged with folly, and in whoſe ſight " the Heavens are unclean." And ſo to introduce us to that better covenant eſtabliſhed on better promiſes, that covenant of Grace, whereof Chriſt is the mediator, and the Holy Ghoſt the ſeal and witneſs to all the elect people of God.

It is true indeed, and a moſt neceſſary and important truth it is, that the law was alſo given to reſtrain the paſſions, to regulate the lives, and to direct the conſciences of men; and that they eſpecially who ſhould obtain juſtification unto life, by the goſpel, might be led ſincerely and univerſally to keep God's commandments. That an unfeigned love to their Redeemer for the invaluable bleſſings of his Redemption, might excite within them every becoming ſentiment of obligation and gratitude, and cauſe them in their whole moral conduct, to eſtabliſh the law as their rule of duty, at the ſame time that they utterly rejected it as to any hope of ſalvation by it.

But notwithſtanding it is the bounden duty, and the high privilege of true believers, thus to confirm and continue in every precept of the moral law, it is equally certain, that after their higheſt attainments in Evangelical holineſs, they will come infinitely ſhort of that abſolute and ſinleſs perfection

fection which the law requires; inſomuch that after they have done all things that the grace of God has enabled them to do, they will frankly acknowledge that they are unprofitable ſervants, and only confide in that adorable perſon who is "the end of the law for righteouſneſs to every one that believeth." Rom. xii. 4.

I am aware that this doctrine muſt appear ſtrange to thoſe who have never conſidered the vaſt extent and purity of the law of God, nor been made ſenſible of their own natural inability to keep it.

To what end, ſay the proud diſputers of this world, who are offended at the humiliating doctrines of the goſpel, and who refuſe to go to Chriſt for that wiſdom which he alone can give, To what end has the great Author of our exiſtence given us reaſon, and underſtanding, and conſcience, if all theſe valuable endowments are not ſufficient to inſure our ſalvation? Why has he given us a law, and ſo ſolemnly enjoined us to keep it, at the ſame time that he knew we were not able to render ſuch an obedience as would entitle us to eternal life? Specious as ſuch a mode of reaſoning may appear, to thoſe who content themſelves with a few ſpeculative notions in religion, it is but too evident, that they thereby diſcover great ignorance both of themſelves and their Maker, and that they neither know the

ſcriptures,

ſcriptures, nor diſcern the power and the wiſdom and the grace of God in the redemption of his Son.

When the Almighty at firſt "formed man out of the duſt of the ground, and breathed into his noſtrils the breath of life," the human ſoul was a perfect copy of the Divine perfections. The law of God was written upon his heart, and every power and faculty was both diſpoſed and enabled to render an intire, compleat, and perpetual obedience. His underſtanding clearly perceived what was "the good, and acceptable, and perfect will of God." His memory retained the knowledge and the obligations of his duty. His will clave to it, and all his affections were united in one perpetual act of love and obedience. But here it ought to be conſidered, that the condition of Adam, in a ſtate of innocency, was very different from ours, perplexed, and entangled as we are in a ſtate of guilt and depravity. We are, indeed, poſſeſſed of the ſame intellectual faculties that he was, but then they are miſerably depraved in their nature, and limitted in their extent. Our reaſon is corrupted; our will is perverted; our affections are vitiated; our conſcience is weakened, and oftentimes ſeared, to ſuch a degree, as that we are left to purſue our ſenſual inclinations without fear and almoſt without remorſe. Now conſidering man in ſuch a ſtate as this, the law was not given us as a covenant of life and ſalvation,

ſalvation, we, as was before obſerved, being unable to fulfil the conditions thereof, but it was given, or it entered, as the Apoſtle ſays, Rom. v. 20, "that the offence might abound," not indeed that men might be encouraged to perſevere in the wilful commiſſion of ſin, but to impreſs upon their minds ſuch a ſenſe of its exceeding ſinfulneſs, by ſhewing them how greatly it had abounded in them, as might be the means of preparing them for a thankful acceptance of that grace and truth which came by Jeſus Chriſt, "who was made ſin for us, though he knew no ſin, that we might be made the righteouſneſs of God in him, II Cor. v. 26. This brings me to ſhew in the 2d place, that it is only through Jeſus Chriſt ſinners can be forgiven, and reſtored to the Divine favour. "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveneſs of ſins." Wonderful and gracious declaration, that the God whom we had offended; whoſe Majeſty we had inſulted; whoſe mercy we had rejected; whoſe juſtice we had defied, and whoſe laws we had trampled on, that he, notwithſtanding ſuch daring provocations, ſhould himſelf deviſe a way for our redemption and ſalvation, is an inſtance of ſuch unbounded love, of ſuch infinite compaſſion and condeſcenſion, as can never be ſufficiently celebrated by thoſe that are intereſted therein. But oh how greatly does it enhance the worth and excellency of this wonderful

expedient,

expedient, when the means by which it ſeemed good to the infinite wiſdom of God to accompliſh it, become the ſubject of our devout and ſerious meditation. Wrapped in this Divine contemplation, the excellent Author of the Night Thoughts, with his uſual ſublimity, thus addreſſes us:

Survey the wond'rous cure;
And at each ſtep, let higher wonder riſe!
Pardon for infinite offence! and pardon,
Through means that ſpeak its value infinite!

It is aſked, by what means ſalvation was obtained for loſt periſhing ſinners.—Behold in our text a moſt ſatisfactory and comfortable anſwer. "Be it known unto you therefore, men and brethren," as a certain and undoubted fact, a fact recorded for your everlaſting and unſpeakable conſolation in the oracles of truth, that through this man, this God Man, Chriſt Jeſus, through him who lived and died, and roſe again, and whoſe precious blood was ſhed upon the croſs as a ſacrifice to Divine juſtice, for the ſins of the world, "Be it known unto you, that through this adorable Mediator is preached unto you, the forgiveneſs of ſins."

We have already ſeen that mankind, as ſinners, can have no well-grounded expectation of pardon and forgiveneſs with their offended Maker, either by the ceremonial, or the moral law, it being expreſsly declared, Rom. iii. 20, "that by the deeds of the law, there ſhall no fleſh be juſtified,

juſtified in his ſight." In this hopeleſs, helpleſs condition, behold, and conſider, the ſuitableneſs of the Goſpel! How worthy of God to reveal to mankind.—How worthy of all men to be received with all poſſible humility, and with every demonſtration of the livelieſt gratitude and thankfulneſs.—It is this that the miniſters of Chriſt are commanded to teach and to preach amongſt you, redemption and remiſſion of ſins through his blood.—Juſtification unto life by his compleat and all meritorious obedience, and the influence of his bleſſed ſpirit to quicken, to renew, to ſanctify your hearts, "that having your fruit unto holineſs, the end may be everlaſting life." Rom. vi. 22.

Were we all, without a ſingle exception, under the curſe and condemnation of God's righteous law, upon the account of our original guilt, and of our actual offences; and were we in conſequence thereof expoſed to all its ſevere and dreadful penalties? Was the wrath of that one Law-giver, who is able to ſave and to deſtroy, revealed againſt us, and the ſword of Divine juſtice uplifted, and ready to fall on our devoted heads?

Hear what the ſcriptures teſtify of our Divine Emmanuel.—St. Peter tells us, I Ep. iii. 18, "that Chriſt hath once ſuffered for ſins, the juſt for the unjuſt, that he might bring us unto God." And again, chap ii. 24, "that he bore our ſins

in his own body on the tree." And St. Paul goes ſtill farther, and declares, Gal. iii. 13, "that Chriſt hath redeemed us from the curſe of the law, being made a curſe for us." He ſuſtained all that wrath and vengeance which was due to his people's tranſgreſſions, that they might be reconciled to their offended Maker, admitted into his family, and ſhare in his paternal love and favour as if they had never offended him. There are many other ſcriptures equally ſtrong which might be brought to illuſtrate this important and eſſential doctrine of the Goſpel; The atonement made by Chriſt, to Divine juſtice for the ſins of all thoſe that ſhould truly believe in him: But that I may not be tedious, let theſe ſuffice. Only ſuffer me, brethren, to obſerve, that in order to ſatisfy our minds reſpecting the infinite merit and ſufficiency of the whole work of our Redemption, it is neceſſary to conſider the ſupreme and eternal dignity of the Redeemer's perſon, as God and Man in one Chriſt; In that being man he was capable of ſuffering for our ſins, and being alſo God, his ſufferings were rendered infinitely meritorious, and altogether available to the compleat and everlaſting ſalvation of thoſe in whoſe ſtead he ſo cheerfully underwent them.

To this grand fundamental doctrine of the Chriſtian faith, the true eſſential Godhead of Chriſt, and his equality with the father and the Holy Ghoſt, in all their Divine attributes and perfections

tions, there are many ſtrong and infallible teſtimonies both in the Old and New Teſtament, and which all the arts of ſophiſtry have never been able to invalidate.

Iſaiah referring to his incarnation, chap. vii. 14, calls him Emanuel, God with us. And in another place, viz. chap ix. 6, he ſays, "unto us a child is born, unto us a ſon is given: and the government ſhall be upon his ſhoulder: and his name ſhall be called Wonderful, Counſeller, The mighty God, The everlaſting Father, The Prince of Peace." Jeremiah ſpeaking of the glory of his kingdom, and ſalvation of his redeemed people, calls him Jehovah, or, THE LORD OUR RIGHTEOUSNESS, chap. xxiii. 5, 6. And St. Jude, and St. John heſitate not at ſtyling him, "The only wiſe God, our Saviour." Jude 25, "The true God and eternal life." I Jo. v. 20. And ſupported by ſuch authorities, it is confidently aſſerted in the Athanaſian creed, that Chriſt Jeſus our Lord is equal to the father, as touching his godhead, though inferior to the father as touching his manhood: Upon this ſure foundation of the Apoſtles and Prophets, the Articles, Homilies, and the Liturgy of our excellent and Apoſtolic church, are built, and God grant that this foundation may never be removed, either by the open aſſaults of her avowed enemies, or by the ſecret undermining of her pretended friends; may the pure Goſpel of Jeſus Chriſt be preached in the church of England, and then the church will ſtand as long as the world ſtands.

And

And now, men and brethren, if theſe things are ſo; if man is a fallen guilty creature, and can only be ſaved through the mercy of God in his dear ſon, *then* how ought the notice in my text, "Be it known unto you, that through this man is preached unto you the forgiveneſs of ſins," how ought it to conciliate univerſal regard and attention, and cauſe you to ſubſcribe unanimouſly to that good confeſſion of the Apoſtle, I Tim. i. 15. "This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners; of whom I am chief." To proclaim and to publiſh theſe glad tidings of great joy, is the pleaſing and delightful employment, as well as the bounden duty of the miniſters of Chriſt. We are to make known unto all men, that through the precious blood and the meritorious obedience of him who became ſubject to the law for man, "is preached the forgiveneſs of ſins, and that whoſoever cometh unto Jeſus, by a true repentance and a lively faith, he will in no wiſe caſt out." This is my commiſſion to you now, and though it is the firſt, and may prove the laſt time that I ſhall ever addreſs you from this pulpit, God forbid that I ſhould either forget my commiſſion, or diſcharge it unfaithfully. It is true I have ſolicited your favour, and ſhall eſteem it my honor and happineſs to be placed in the ſituation of Lecturer to this large and reſpectable pariſh.—But I only propoſe myſelf to you in the character of a miniſter of Chriſt, and on no other grounds do I

aſk for your ſupport and patronage: I wiſh you therefore to know what my doctrine is, and what the plan I ſhall endeavour, by the help of God, to purſue, ſhould it be his good pleaſure, through your means, to admit me into this church: I hope I ſhall never wilfully offend any, but as the Apoſtle exhorts Timothy, II Ep. ii. 24, 25. "Be gentle unto all, apt to teach, patient, in meekneſs inſtructing thoſe that oppoſe themſelves, if God paradventure will give them repentance to the acknowledgment of the truth." But, brethren, ſhould I be choſen your miniſter, I muſt be faithful, and I muſt be faithful now, for I conſider myſelf as ſtanding before a higher tribunal than yours, and that a day is coming when both you and I muſt give a very ſtrict and ſolemn account of the manner in which this hour has been employed by us. Forgiveneſs of ſins is the peculiar bleſſing of the goſpel, and that which no other religion in the world can boaſt of, it is a bleſſing which as you are all ſinners, you all ſtand in need of. Let your circumſtances in this world be ever ſo proſperous, let your conduct amongſt men be ever ſo exemplary, you have ſinned againſt the Lord your God, *having*, as your own confeſſions witneſs, "*done the things which you ought not to have done, and left undone the things which you ought to have done*, ſo that *there is no health in you:*" and never, never can you be truly happy, till you know the bleſſedneſs of the man whoſe iniquity is forgiven, and whoſe ſin is

covered,

covered, the man whoſe iniquity is forgiven by virtue of the atonement of Jeſus Chriſt, and whoſe ſin is covered by the Redeemer's right-couſneſs, imputed by God the Father for his juſtification, and received by that faith which works by love, which purifies the heart, and which overcomes the world."

And oh! ye frail children of men, let me in the bowels of Jeſus Chriſt, and by all that regard you ought to feel towards your own ſouls, let me moſt earneſtly beſeech you not to put away from you the word of ſalvation, either by totally rejecting it, or by poſtponing the ſerious conſideration of it to ſome "more convenient ſeaſon."

Remember, brethren, that time is ſhort and eternity is faſt approaching, an eternity of inconceivable felicity, or of unutterable miſery and torment, one or other of which muſt ſoon be the portion of every individual that's now in the preſence of God. "Behold then, now is the accepted time, behold now is the day of ſalvation. "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveneſs of ſins." And let me add with great ſerioufneſs at the cloſe of this diſcourſe, and let me beſeech you to bear it ſtrongly upon your minds, that unleſs you believe in that compaſſionate Saviour, who freely "juſtifies the ungodly," and rejecting all kind of ſelf dependance, betake yourſelves to him as poor, guilty,

guilty miſerable ſinners, for the whole of your ſalvation; you are reduced to this dilemma, either to obſerve the whole law as perfectly as Adam did before his fall, or elſe in failure thereof but in one particular, you expoſe yourſelves to that curſe "for not continuing in all things which are written in the law, to do them," which none but the eternal ſon of God could ſuſtain, without ſinking down into endleſs perdition.

Alas, my brethren, to uſe the language of an Evangelical writer, if you neglect and undervalue the Lord Jeſus Chriſt, you will one day have a ſtrict account to make up, and a fiery trial to go through. Such is his boundleſs mercy *now*, that he indeed caſts out none that come unto him, provided they come when he calls. But if you always reſiſt the Holy Ghoſt, and make light of Chriſt, under an idea that you do not need him ſo much as ſome others do, you will find that only one ſin unattoned for by his blood, will as infalibly iſſue in your deſtruction as a thouſand, ſince "he who offendeth but in one point, is guilty of all," and whether your debt of puniſhment be for the abuſe of 50 or 500 talents, it can only be remitted by the grace of forgiveneſs, and that forgiveneſs conſidered by you as the dear purchaſe of the ſufferings and death of the bleſſed Emmanuel.

Let ſuch of you, my brethren, as are ſenſible of this, avail yourſelves of that proclamation, which

which I am commiſſioned, in the name of God, this day to make unto you. "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveneſs of ſins." The proclamation you perceive is free and unconfined, and ſo is the promiſe accompanying it in the ſucceeding verſe, If therefore you ſee your need of the Divine forgiveneſs, and are ſenſible that it can only be obtained through Jeſus Chriſt, then are you believers; and it is ſaid, "By him all that believe are juſtified from all things, from which you could not be juſtified by the law of Moſes." May the good ſpirit of God, ſeal theſe comfortable words upon your hearts, and ſend you home this day with your burthen of guilt removed, and your ſouls rejoicing in "the knowledge of ſalvation by the remiſſion of your ſins." This is the work which God performs by the preaching of the Goſpel. May you all, my dear brethren, be the happy ſubjects of it, and ſo receive the important caution, as to eſcape that dreadful cenſure, with which the Apoſtle cloſes the paſſage whereof our text is a part, "Beware, therefore, leſt that come upon you which is ſpoken of by the Prophets, Behold, ye deſpiſers, and wonder and periſh, for I work a work in your days, a work which you ſhall in no wiſe believe, though a man declare it unto you." ver. 40 and 41.

THE END.

MVSEVM BRITAN NICVM

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